SOME HELPS FOR THE INDIANS

Shewing them

How to improve their natural *Reason*, To know the *True GOD*, and the true *Christian Religion*:

1. By leading them to see the Divine Authority of the *Scriptures*.
2. By the Scriptures the Divine Truths necessary to *Eternal Salvation*.

Undertaken

At the Motion, and published by the Order *of the COMMISSIONERS of the* United Colonies.

by *ABRAHAM PEIRSON*.

Examined, and approved by *Thomas Stanton* Interpreter-General to the United *Colonies* for the *Indian Language*, and by some others of the most able Interpeters amogst us.

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To the Reader

WHO *have occaſion to make uſe of this Book, may pleaſe to obſerve, that the accute or long accent thus noted* (á) *ſigniſies that the ſillable over which it is placed is to be pronounced* long, *the reſt of the words be ſhort, till the like, or a circumflex do regulate the ſillables following. Words of two ſillables moſt frequently be not accented at all, being commonly of equal meaſure, and hardly miſpronounced. Alſo, ſundry times the prepoſitions in, with, for, from, by, &c: be ſet after the Subſtantives in the Indian and before them in the Engliſh, that ſo no harſhneſs (this caution remembred) may ſound in either. Likewiſe ſometime a phraſe is uſed in the Indian, which word for word can hardly be rendred in the Engliſh; but then, and ever, care is had that in every ſentence, and within the limits of every ſtop, the Indian doth truely anſwer the Engliſh. The Lord pardon, accept, and give ſucceſs, that this may be an help towards the ſpiritual good of Indian ſoules.*

So prayes A. P.

POSH

Some helps for

POshshè Aírenamáwetouwúngash wutche

the Indians, shewing them

Eànsketámbawg, Okkekôodemúnganâuwaus

how to improve their natural Reason

ten auwárchan nêjek arumbáuwe penauwuawunk

to know the only true

wauhéan webe waugh wauwérhummat Man-

God, and the true Christian

do Iehovah, quah wérramâuwe Christianâu-

religion first by lead-

we routâsowank. Negónne spe pummóoa-

ing them to see the divine Antho-

warránan nejek kenâwmen Mándowe tóuh-

rity of the Scriptures

kretássowunk wutche God wuskwhéganash.

Secondly by the Scriptures the

Néesectetâuwe spe God wuskwhéganash mán-

divine Truths necessary

dowâious wérramauwúnganash queraûhikka-

to eternal Salvation.

muks re michéme kejâhiitawunk.

NAT

Queſtion.

Náttoohtemâuwetoowunk,

How prove you that there is a God?

Oohgôdje kor âmen neh âtta Mandouh

Anſwer.

Anaſquet âuweten.

From the univerſal and conſtant
Wutche wéwinnakommuk quah yeiache
agreement of all nations. and
wérrawâuwunk wutche wame arkèes, quah
perſons in the world who are
skeetambâwg mittâuhkuk terre, owwàmak
not void of right
matta ſâuwaioôguk wutche ſompâio pe--
reaſon and humanity.
nauwâuwuk quah renôowunk.
For the things which are
Wutche ai akquíiks chawgwunſh weka-
grounded upon particular mens
kontamoowk skeje nanſeêawk rénwawk tóy-
fancies, and opinions
tammoúnganſh quah wàrramawôytammo--
are not acknowledged of
unganſh matta wèrramattauôomuks wutche
all men, and are often changed
wame rènawawk, quah wegonje âſſowunnama-
but this notion that
nôoſh: webe (youh ſôytàmmoourk) neh

there is a God is common to all men, nor
Mandoo nànnarwee re wâme rènawawk matta
is it changed by the changes
àssowúnumôoanas spe assowunnàmoúnganash
of times; therefore it must
quompaious; nègouche youh paughke mouche
arise from some light,
songème wutche chawgun nowèta wequâ-ai,
which is common to all men, and that
teou nannarwe re wame rènnawawk. quah youh
light must be either from
wequa-ai pahke mouche nukqúddee wutche
tradition which hath flowed
as-hittewunk wutche pómmochawà shshâu-
from the first parents of mankind
wus wutche negonieck oushwâweg rèñawawk
to all their posterity from
re wame nejek wúttanscwúngannôoawk wutche
age to age who
àntseunganak, re àntsúnganak, ouwànnak
would not lye to their children
matta pèperruwâgup re múkkrasscowúnganôas
in a matter of so great
rame ischâuwúnganak terre wutchio rio shaiô
importance; or from an inward light
shàramauwúnganak; ux wutche ramiôuk we-
implanted in the minds
quàai ramekèzekekózzo ramee útteoitúmmoo-
of all men by
úngancoo wutche wame rènnawawk spe Iehovah
himself. And that such a light
nagum. Quah neh nenar wequàai útteamo-
is in every man naturally
pètànguanau wàme rènnawawk renàmpaûwe;
appeareth by the fcares that
mouskème spe wèz-sassawungarish teous út-
team

are in all men when
teaompètánguanau wame rénnawawk pókkat-
they have done ẏ which they know to
ꞓhe rehit ꞓhawgun waughtaſſoowawk mat-
be evill, though no man knoweth
ꞓheréwunk, mukko renna matta waughtam--
and upon extraordinary
móan, quah skeje ꞓheꞓhége mónꞓharawa--
accidents, as Thunder,
núnguotuſh abárrêmuks', arra Páddaquáh--
Earthquakes, ſights in the
hum, Quequanſh, mázzenúnguottuſh kéſeſuk
Aire, blaſing Starrs &c: which
terre, ſquárrug arrákſak &c: youh kákkoo-
-ſhewes that they know there is a
dumꞓhàmo neh nejek wauhtânnau mouꞓhe mil-
-power above the creatures, though
kiſſoowunk auſin keizhittiſhànnuk, mukko
they ſee him not. who will puniſh
matta naûwah, ouwun bitꞓh arroutaûtak
ſinn, and can do it when
matꞓheréwunk, quah òm uttrên hanrúkke-
he will. And this is
que roytaks. Quah youh mutꞓhe God Jehovah
Secondly. from the begining of all
Nézetataûwe, waske noujàiitꞓh wame
things that have a dependent
aiakquiiks, teous uttahhênau rambatſen
being For the things which had
pummaiawunk. Wutꞓhe aiakquiiks téous nou-
a begining conld not be cauſe of their own
jáiiggiſhhanſh, matta hom wâje pummaiawún-
being. for that which is not cannot
ganoo, wutꞓhe ne matta pummaynook matta
act, nor could any thing
hom rémanoo ꞓhaugun, matta hom ꞓhaugun

bee before it was therefore
pummâio, askam pummây nóſhan, newutche
it must have its begining
paughke [mouchh] outàhhèamo noujaiewunk
from some other cauſe
wutche chaugun nowêta perrewawhjaiooohittit
which is without begining,
teou matta outchinoh, [mehchu noujaiewunk]
and therefore the firſt being and
quah nè-wutche negonne pummayawunk quah
efficient cauſe of all other
kezhûwan waje wutche wame unkatagganak-
being.
pum mayawunganſh.
There was a firſt man, and a firſt woman
Moh negônne ren, quah negônne kèrequa-
and a firſt in every kind
bus, quah negônn rame wame achabwehitta-
of living creatures
wunk wutche pûmpamantajek kezhittshaunak,
but that firſt man and woman,
webe youh negônne ren quah kèrequâbus, quah
thoſe firſt of all
youjek negonnijek wutche wame attchabre-
kinds living creatures
hittewunganſh pûmpamântejek kezhittishañák
could not make themſelves
matta hon kezhúwâwk, hoggaûwâwwo :
therefore there was a firſt being which
negáuche moh negonne pummâyhuad, youh
abſolute and independent
ſunkaio [ſambió] quah webe negamo tſe
upon nothing
wutcha.ó, quah matta chetamſſennómanah
th was before them all, and
chaugun, nôh moh a kam wâme rejek, quah
kezhu

made them all; and upon whom
kezhūwuſhan wanne wame, quah skeje youh
all other beings depend.
wame kattágganſh pummáyawúganſh kotché-
And this is
támſenak. Quah youh atta God Jehovah.

How can you know that there is
Ob: Ten hôm kuttawáuhtaun ne atta
a God, ſeeing you never ſaw him, nor can
Mando maetax kekenâuwah, matta hôm
ſee him?
nauwo?

I know I have a
An: Nouwáuhtâun no wadjânaman pe-
reaſonable ſoul, though I never ſaw it,
naunâuwe mittachonkq, mukko matta ne nauwah
nor can ſee it. The ſoul were not
mátta hôm nauwo. Mittachonkq matta hom
a ſpirituall ſubſtance if it could be ſeen
raſhawrándowe pummâyawunk hôm naûwit
with bodily eyes, and ſo no
ſpe hoggâuwe skeſuks, quáh rio matta
ſoul in like manner were not a Spirit
oútachonq. Rio God matta raſhauwan-
if he could be ſeen with bodily eyes
deo, om naûwit ſpe hoggâuwe skeſuks;
and ſo no God:
quah rio matta Mando.

But no man can fully
Ob: Webe matta howan nowéta hom tabâe
know Gods nature therefore
wauhtawn Jehovah riewunk [arándout] negouche.
no God?
matta Mando?

It followeth not, for
An: Youh matta nôskomnôenah, wut-

an infer our nature cannot
Ehe wómarremúggeree árrumâuit hommatta
fully understand the things of an higher
tabáſe wâuhtawn aiakquiiks wutEhe ſhâram-
and more excellent nature, then
úggeſee quah arwenúngeſee arrumbaúit, aúſe
it ſelf. Beaſts cannot
nâgamo hoggunk. Oppiſhſhamok hommatta
understand what man is, much
wauhtâuóunau Ehawgun ren attá, ſhare
leſs how to plant. and govern
okkóſſiſſe ten reokkeEhan, quah ſoudamotâu-
Common-weales or to become learned
ôan kortaſoôdomoúnganſh; ux koodamanEhan
or ſayl over
wnskwhaganakre; ux ſeboghómman akkóm--
the Seas &c: For theſe things
muk káthans &c: WutEhe yous aiakquiiks
exceed their capaci-
[remuks] árrookawâuwâunk nejek wauhtam-
ties in like manner man ſeeing him ſelf
mawúnganoo rio ren nauwun ewo hogga
to be made of a more noble nature
kezhean wutEhe arwenúguot arrumbâuwunk
then beaſts, and that not of
aûſinre oppiſhimmok, quah youh matta wut-
him ſelf: muſt needs inferr
Ehe nagum hogga, pauhke mouſhe pakâdoo-
that he who made him ſuperiour
wan ne hôwan kezhuwus uwâio arrôokawah
to beaſts he no leſs above man.
oppiſhim, ewo auſinre arrôokawah renôok
then man is above beaſts and
àrra ren arrôokawant oppiſhſhim; quah
ther fore that ſ full knowledg of his
nêgouEhe ne tabâ[illegible]o wauhtawunk wutEhe uwio

ar

nature exceeds
artándoit [árrumàuwunk] âuſin errôokawah
mans capacity.
renna kitchſhantàmmoowunk.

Are there many Gods? or is there but
Q. *Shâraog Mandóak? ux webe átta pâ-*
one true God?
pâſaguun wah wèrramat Jehovah?

There are not many Gods, there is only
An. Matta ſharáou Mandoak, atta webe pâ-
one true God.
ſuk wah wérremat Mando Jehovah.

How do you prove that that there is but one
Q. *To gouje korámen ne webe pâſuk wah*
true God?
werremat Jehovah?

Becauſe the reaſon why ſingular
An. Wutche waiâiewunk tohódje nanſâie-
things of the ſame kind
wok aiakquſiks wútche anſéjekmuche nenar
are multiplied is not to be found
kokkôodiſhahéawk matta miſskommauwaû-
in the nature of
dân râme ârumbâuwunk [arándoit] wutche
for the reaſon why ſuch like
God; wuche wajâiewunk tohodje arſôauk
things are multiplied is from
aiakquiiks kokkôodiſhhéauk atta wutche
the fruitfulneſs of their cauſes:
hokkiſſègowunk wutche wajaiwungarooas:
but hath no cauſe of
webe God matta outâhe wajâiewunk wutche
his being but is of himſelf
uwâio pummaîewunk, webe wutche nagum
therefore he is one.
hogga negôuche papaſaqun.

Because singular things of

2. Newutche nanſâioaks aiàkquiiks wutche
the ſame kind when they are multiplyed,
nenar ârak nantſéjek kokkondriſhſhahettit,
are differenced among them
àchabiſſohèawawk yarâuwe nàgamâuwo hog-
ſelves by their ſingular properties;
gâuwo weêche nejek nanſeas artumbauhittaw
but there cannot be found
únganſh webe muche hom matta skôwah un-
another God differenced from this by
katak Mando àchabizhéan wutche yôuh ſpe
any ſuch like properyes.
chawgunſh arrâious àchabiſſewúnganſh [ar-
rambâmuks.

Because its proper to

3. Nèwutche webe mohtantammim re
God to do whatſoever he willeth; if there were
Jehoyah uttèein hanharroytaks; hom ſharehit
many Gods they might will contrary things, and
Mandoak hom ópperrewórrantammock, quah
one might be hindred by another,
nejek hom wówotambittawawk rêan chawgun
he ould not do what he would, which can not
rio matta hom re kaddauwerèatteou hom matta
ſtand with the Omnipotency and
toukranah weeche wame-keiztauwunganuk quah
nature of God.
arrandoit Jehovah.

But may there not be many Gods: yet

Ob. *Webe hom matta ſharoog Mandoak: nar-*
ſ that one is the cheif ſt and greateſt
raiane paſuk negénquaſſik quah ouſſewe kerik
of all?
watche wame?

An.

No, becauſe the firſt being
An. Matta, wutſhe negónne pummáy--
muſt be abſolutely Su-
huad pauhke mutche nágamo utſe oúſewe quo-
pream becauſe he dependeth
núnguoſo [ſqónguoſo wutche matta rambátſên-
upo othing; he reſts not upon any perſon
no chawgun, muche matta howáne káchetam-
but is ſufficient to him ſelf
ſenno webe watne tabbaio re nagamo hogga
and to all things; and all things
quah wame re aiakquiiks; quah wame aiakqui-
depend upon him that which is not
iks rambatſ'nnétankq' chawgun nowéta matta
abſolutely cheifeſt and above all
nagámo ùtſe negónquaſik quah árroukáſſo wame
cannot be God.
matta hom Jehovah.
Becauſe the Eſſentiall
2. Wutche Mándowâious pumm áyaûwo-
propertyes of God ſuch
us árwenunqueſoûnganſh Jehovah nearrious
as cannot be given to any more then
ar matta hom meríttonouſh unkatágganak re
one.
auſe paſuk.
What are thoſe Properties
Qu. *Chaugunſh yous arwenungueſounganſh*
which are peculiar to God alone
teous moutantamminouſh Jehovah webe tſe?
There are many I ſhall inſtance in three
An. Pharítchch' nen ſwanch miſhom
which include the reſt
teous n íunamok únkatágganſh.
That all perfections are
1. Neh wame arwenunqueſoúnganſh uttá-
mous

in him originally, and eminently
mous rame ewo negónne, quah wuña ſhíauwe
as in the firſt cauſe, from which
arh' rame negónne wajáiewunk, ten wutche ké-
heaven and earth and all things in
ſukq' quah ôhke quah wâme aiakquiiks rame
them receive what ſoever
nejek uttúmmonúmmok nauweta châwgun
good they have that all perfecti-
warréguk uttáhéhit neh wame àrwejanúngue-
on are in in-
ſoúnganſh uttámous rame Jehovah wame árrou-
finitely the reaſon why the being
kawâwe wajàiewunk to hodie pummáyawunk
and goodneſs of all creatures
quah wurrégowunk wutche wame keſhigwus-
is limited, is becauſe the
hánnak ſachwhúngankâuwo, atta wutche wai-
cauſe whereby they exiſt hath cõmunicated
áiewund ſpe teou poummàiomáuk maugamous
ſo much to them and no more, and
youche re nejek quah matta wunk, quah
hath made them capable of ſo much
keſsheous nejek tabe àttumminúmmin youche
and no more but receiveth not
quah matta wunk, webe Jehovah matta attúmin-
any thing from another but is a Spirit
úmmo chawgun wutche únkatak, webe Raſh--
living in him ſelf,
ſhâuunk pómpemantammin nagamo ewo terre,
or of himſelf therefore God is not
ux nagamo utſe negauche Jehovah matta ſach-
limited his ſtrength is Infinite
whúngankâuwo ewo milkiſſewunk wame arrôn
whatſoever he willeth he doeth in heaven &
kaſſómo hanharróytaks úttereen keſukuk quah
okke

earth his Knowledg is
okkêak-terre ewo wéwaughtâuwunk wame
Infinite he knoweth all things;
arrôukassomo waughtâun wame aiakquiiks;
he heareth all the words, and he seeth
padak wame ruwâuwunganſh, quah wonaumen
all the works of all men in all
wame reúnganſh wutche wame renouh wame
the world his Goodneſs is Infinite
mittâukuk tere, ouraiéwunk wame arrôkassómo
he is exceedinly good, he goes beyond all in
oussewe werrego, arrôukan wame wahwór-
goodneſs he doeth good towards
regewúnganak terre wauhwérrerêat rak'que
all creatures, the preſence of God
wame keisheaus-hánnak, taûterêit Jehovah
is infinite, he is everywhere in all the world
wame arrôukassómo wampsin wame mittauk
filling all places and goes not
remássen wame ahapúmmuks, quah matta
from place to place, as doth the creatures his
ahàntse aû, arra rebit keizhíttishánnak up-
life is Infinite, he
pomantammewunk wame arroûkassòmo, ewo
is Eternal, without begining and
muche Micheme, matta nenóujaaíous, quah
without end.
matta éakquíno.

That the true God is
3. Neh wauh wérrâmat Mandouh muche
perfectly blessed in himself, Allſufficient
sonks waûwerrehea nâgamo utse, Wame ta-
of himself, he needs not ſuppy
baio nâgamo utse, matta querâuhikquo áirana-
from an other.
namàmauetounk paíuwutche, Wutche,

He knows all things at once.

1. Waughtunk wame aiakquiiks, paſſukûtte
and together in all the world, without
quah nâppe wawa mittâukuk terre, matta ke-
diſcourſe, by the Infiniteneſs
ketokaûanâk terre, ſpe wame arroukawaûwunk
of his Eſſence,
wutche ewo Pummâyawuk.

He willeth moſt freely, whatſoever

2. Wórrantámmo oùſſewe narraûwe Chawgun
is good, and ſo perfectly that
nowêta warréguk, quah aſonkkaſoûwe neh
whatſoever he willeth, is good
Chawgun werrantámmo mutche warreguk,
ſo furr as he willeth it, and here ſe he wil-
rikqueque arróytak, quah wutche wârran-
leth it, For is ſimply and Infi-
támmen, Wutche Jehovah ſaíoo quah wame-ar-
nitely good.
roukovvauwe werrego.

How do you prove that heaven and

Q. *Ten hom wutche korámen neh keſuk quah*
earth, and all things in them have
ohke, quah wame aiakquiiks rame nejek outâhhe-
the original of their being
nan noujiewunk wutche nejek pummayawunga-
from
no wutche Jehovah?

This followeth from what was

A. Yowh nôskonſomo wutche Chawgun
ſaid before, for we have prove,
arwamacup negónne, wutche nôrramananas
that God hath his being of
neh Jehovah uttâhe ewo pummâyawunk na-
himſelf, and is but one therefore all
gaino utſe, quah webe paſuk: negaûche wame

unk

other things have either
ûnkatágganouſh aîakquiiks uttâh-héauk nukqût-
in them ſelves, or in their
te rame nejek hoggauwaûwo, ux rame nejek
cauſes their being from
wâujaiwúngano púmmayawúngano ewóunk
him.
wutčhe.

The common underſtanding of men
2. Nannârwe wewâuhtâuwunk renouh
doth evince this, if we con-
mouche mouskinnaman youh, hôm nattâuan-
ſider any of the creatures particu-
tâmmokq poſhſhe keizhittishannak, tſâie,
the framing of mans body within and
wékontammówunk ren hogga rame quah
wirhout how all the parts
paquodjok, ten wame áčhabehittewúnganſh
of mans body, yea the leaſt have their ſeveral
ren hok, nux akkôſſiſſous áčhačhaberé-
uſes, and are fitted to thoſe uſes,
kataunâuous, quah oústaunauauus yous aiaiewun-
by no ſtudy
ganakre, matta ſpe pépenauwantammewunk
or induſtry of their parents,
ux aſſagaſowunk wutčhe oùſhſhawawog,
yet with ſuch wiſdom that the
narra weeche rio wawàntammewunk neh aûſe
more learned and the more wiſe
kòkkekôudamaûetishannak quah arwe wawan-
men are the more they admire it.
tammok renou auſinre môzſantaminau youh.
No wiſe man can imagine that
Matta nawun wawantam hom roitammôan neh
ſtones and timber grew into an houſe,
m'ſanſh quah p'tuks terréginſh wejammuk re,

by chance, or of themſelves, but that
héanje, ux wutche nàgámâuwo, webe neh
ſome skilfull artificer
auwun nowéta nartâuewéwhékachad [arwebé-
fitted, placed, and joyned them
ne] wuſtaúwus, wezſhatáuwus, quah wonappe-
together; ſo, when we ſee heaven and
númnaſh-hanſh; rio, naumókq' keſukq' quah
earth ſo framed and among all
okke rio wékekekòzzous quah rawwe wame
creatures, one thing fitted to another
keizhittishannak, paſuk wertâuwe unkataggan
and all things to their proper
quah wame aiákquiiks wajekeiztámmakus ou-
uſes, we cannot but con-
warchaniſh, newaûwun hom matta webe pak-
clude that there is a moſt wiſe maker
kaddawâmen neh oúſſewe wawántam nártau-
of the world. and all things
intàntak wutche mittâukuk, quah wame aiakqui-
in the worlds and this can be,
iks mittâukuk terre, qnah youh hom mutche
no other but the true God
matta únkatak webe wah wérramat Mando Je-
hovah.

But many evills

Ob: *Wepe oùſſawadj mátcherewunganſh pa-*
are done in the world, and are
kodje ahrèmuks mittáukuk terrè quah utteamope
in mens hearts
tanguanâu renawauk mittáukâuk terre moh mut-
is the author or the cauſe
che Jehovah nègonquàſhſhâuanuſh ux waje yous
of theſe evills?
matcherewunganſh wuthio?

An:

No for is of himself
An: Matta wutche Jehovah nàgamo utse
perfectly good, though the power of
ſonke werrégo, mukko milkiſſowunk wutche
acting he of yet this
rémuk mutche Jehovah wutchío, narra niànch-
abuſe of that power to &
tauwunk wutche youh milkègowunk rêan.
ſinfully is of themſelves.
màtcherénag attàmo wutche nagamauwhog-
made the Angels
gauwâuwo. Iehovah keizhèauwus Angelok
and men with a liberty
quah rènauwok wêeche mótantammewunk
of acting which was not vicious.
wutche abrèmuk; youh matta mamatcherè-
yet it might by its own power
muk, narra youh hom ſpe nagamo milkiſſe-
produce ſomething that is vicious.
wunk pâdah chawgun nowèta matche rèmuk
it was from the choice of their
moh wutche aianchtaúwunk wutche nagamaù-
free will that fallen angels
wo mótantammoùngano neh têakſèjek angelok
now devills and and
eo mamatchhuadjiek quah Adam quah Eve,
and in them mankind ſin-
quah rame nejek wame renawauk matcherè-
ned.
wushannak.

Though he not the cauſe of ſinn.

Ob: *Mukko Jehovah mattà waje màcherewunk*
yet are there not two active beginnings, the one
narra weep matta neſuog negonquaſhadjek, paſuk
good; and the author of all good;
werrego quah wajaiunk wame werregunſh;

the other evill the author and cause
katak matchere quah negonquaſhak quah waje
of evill.
[wutchiámuk] mâtcherewunk?
That cannot be, for if there were two
An: Matta erána, wutche hom nèſuog
ſuch contrary acting beginning they would
ríſoak pómparrerèjek negòuquagidjek yèiache
alwayes be fightings one againſt another whence deſtruction
hom aióutoak nèoutche aiskombit-
would follow.
tawunk 'om nôskoſſômo.
Neither is any thing ſo evill
2. Matta chawgun rio matchittoo [mat-
as is of himſelf good for
chère] arra God nagamo utſe werrègit wutche
evill is a kind of de-
matcherewunk mutche tupacha chawgun que-
feet which can
raubikkowunk, [nouſhamòwunk] youh hom
not be but in a thing
matta mutche webe rame chawgun nowêta
exiſtent, and to exiſt is
pummay amuk, quah pummayne mutche
ſome good.
chawgun warrêguk.
The true hath all
3. Wah wèiremat God uttáhhe wame
ſtregth and the ſures;
milkiſſewunk quah ſhajoſhawùnganſh;
the gods of the heathen are weak
mandoak èanſketâmbough hókkiſſenègoak
and poor He fills heaven
quah matchègoak. Ewo weremâttawn kèſukq
and earth, and is every where in all the world.
quah ohke, quah warpſk wame mittauk.

Hom

If there be other gods where
Hom kattagganak mandoak Chaukik
are they
appoak?

Seing made heaven and
Q. Mukko Jehovah keistâunas kesukq' quah
earth, and all things in them, does He
okke, quah wame aiakquiiks rame neish, eo wun-
now leave them and no more look after
nagott ámmin nêjek, quah matta nouse anambat-
them as a carpenter doth leave
tammo an nairrène arra nartauôukachad nokódtuk
an house he hath built?
wejo keistánkq'?

No. for a carpenter looks
An: Matta, wutche nattauôukachad matta
not after the house he hath built. not
nousse ámbatammôan wejo keiztánkq', matta
for him self, otherwise, if he made it for himself,
nagum wutche, perrére, keistáshan nagum wut-
continually he doth look after it. So
che yeiáche nousse aûwambattámmen. Rio God
made all things not for an
keiztaûwas wame aiákquiiks matta wutche kat-
other but for himself, and therefore doth
tak, webe nágamo wutche, quah negaûche kon-
preserve them and govern them for the ends
kedjhéants, quah uttoûkretâuwah nañe waje
wherefore he made them and to which he appointed them
keztángushansh, quah waje pakkàdaws nañe,
and according to ŷ several natures he hath given
quah nousse perrerambanúnganssh merâuwus
them; Some by Reason s m n
nanne; Poshshe spe penaûauwunk, arra réna-
others by their natural inst-q
wauk; únkattàgganak nouse nagamaûwo ar-

as Sensitive eratures;
rumbauhit arra wâuwayómuks keízheoushan-
others by their natural
nak; ùnkatàgganak spe nejek arrumbaûwous
pro pertyes, as the fire asscends
áchachabehittawúngansh arra ront' ematshá-
and water descends.
mo, quah nip'p' wámtchawàsha.

How do you prove that Gods pro-
Q. To gôuje koràmen neh Jehovah wo-
evidence doth govern all the world?
kòmhuwàwunk tôukretauwah wame mittâuk?

By the motion of
An. 1. Spe pómpemomòwunk wutche
things against their proper
aíakquiiks taûtapókkacha nejek nàgamâuwo
nature for the good of the uni-
arrnmbaûit wutche werrégowunk wame weè-
verse as we see fire
winnakõmuk wutchío; nenar naûménan yout
will descend and water ascend
bitch wômpshámo, quah nip' wamitchche--
contrary to their natures to prevent emp-
washsha perrewerampâuómous assânum faûa-
tiness for the good of the uni-
aicówunk wutche werrégowunk wame wee-
verse.
wínnakommuk wutehio.

By the natural care which
2. Spe arrumbaûwe nèmarrewúngan teou
not only men induce w understanding, but also
matta webe renauwank wawantàjak, qùut na-
beasts and fowles that
nak oppishim quah oppishshauk teoùiek que-
want reason have of
rauhikkóank penauwauwunk uttâl èauk wutche
ne

their young: which being apart
neiek wunnaiànawauk: youh muche chaippaio
of goodneſs muſt be acknowledged
werrégowunk muche pahke miſſuommiñau-
to be of God
wo [wérremuttamaûwo] Jehovah wutchio;
emendly towards all his creatures
òuſſewaié rakque wame ewo keizhittiſhan-
in the world: and the rather becauſe he is
nak mittaûkuk terre: quah àuſe wutche wam-
preſent every where and knowes all
pſin wame mittaukuk quah wàutawn wame
things, and can eaſily order
aiakquiiks, quah hom nukkommé pakkadaway
them to the ends wherefore he made them.
nanné waje kezhéants.

3. Jehovah toukrêtauwah kezous, néne--
or lereth the Sun, moon
and ſtarrs and clouds of heaven
pómſha quah arraxſuk quah niguilquats keſakuk
for the benefit of the creatures
wutcheòùtambazſowúngan keizhittiſhannak
on earth, principally of man.
sketohke, móutcheke wutche ren.

4 Newutche Soûdamowúnganſh wadcha-
Because Common-weales are
kept, ſaved, deſtroyed and
nazzous, konkeóitázzous, paiquatazzous quah
changed by the will
azzawunuamanouſh ſpe warrantammowunk
of God
wutche Mando Iehovah.

5 Wutche wâme renou ſhaíous únquo-
Becauſe all men in great diffi-
culties, diſtreſſes and
nunquatôuganak terre terranauunganak quah

exigents naturally do cry to God
ſiagutuſh ùtterumbauwe mauóuwok Iehovah re
for help which teacheth
wutche airenamaûwetoowunk youh kokkooda-
us that the knowledg of Gods
mungquêakq' neh wauhtaùwunk Iehovah
providence towards all perſons,
wokomhuwâwunk rakque wame sketambóugh
and things upon the earth is implanted
quah aíkquíiks sket-ókke rame ókkekekózzo
in the natural hearts
[pòkkoddekekozzo] rame rambauwous mittaſh
of all men.
wutche wame ránawauk.

How do you prove that all ſingular
Qu. *To gôojt korámen neh wame nanſaious*
things are governed by Gods
aiàkquiiks toukretauâuk ſpe Jehovah wó-
Providence
kamhuwáwunk?

Becauſe ſingular things are or-
An. Wutche nanſaióus aíakquíiks pakkad-
dered and directed
wandámmenuſh quah kóodemantammenuſh
to thoſe ends whereto God made them.
waje yous keiztángus Jehovah.

Becauſe God is preſent in the whole
2. Wutche Jehovah wampſin wame wee--
world, and his Wiſdom
winnakómmuk, quàh ewo wawantámmówunk
and Strength are Infinite.
quah milkégowunk wame-arroukamóôak.

Becauſe generalis do ſubſiſt
3. Waje, wame ſchiſh útteamopétángua--
in ſingulars: and therefore if
nau rame nanſáiamuks: quah newutche hom

na

singulars were not preserved by
nansáiamuks matta wadchànàzzous spe Ie--
Gods providence the generalls would
hovah wókomhúwâwunk wame schish hom--
perish with them.
saviouwe aiakquíyous weeche nanne.

If it be so; how then comes it to pass that
Ob: *Hom rakq'; ten wutche artak neh mat-*
Sin doth so abonnd in in the world?
cherèwunk rio oussewàrrat mittaukuk terre?
Even the sinns that abound
An: Nux matcherèwunganſh yous oussewar
in the world do manifest that
retuſh mittaukuk terré mous kinnamaúok neh
Gods providence doth govern all
Iehovah wókomhuwâwunk toukrêtauwah wa-
things on earth. Because thereby
me aiakquíiks skejeókkeak. Newutche, neh wee
the effects of sinne are
che úttereúnganſh mácherewúnganóas wom-
kept under limmited restrained
kâuoúwok, sachwhúngaukaũauk kopehomme-
and hindered least they should
nuſh quah úttamkekáirouſh chaugo hom kok-
proceed so farr as otherwise
koodreshahúwauk rio ríkkaque arra kaddawe
they would to the overthrow of
werrantámmok pauquatauúnganak re wutche
Common-weales and that one man
soûda mauwúngaſh quah aia matta paſuk hom
should not live by another.
pompemantàmmôan weeche unkataggan.
Because, over-ruleth
2. Wutche Iehovah wunna toukrêtaũwah
the effects of mans sinns
úttereúnganſh renou matcherèwúnganóas
teous

which he permitteth to
(teous tapatchch' mattaoúſſambamâuôan) au-
good ends either to Puniſh one
werréganak re, nukqúudde tatággaman paſukq
wicked-man by another, or to
mámattambauit weeche kattággan; ux ta-
correct his own people when
tàggamân ewo nagamo wusketambamh wâu-
they wander from his righteous
wannawàhittit wutche wuſſunkkówbâuous pak-
Rules. or to try the
kadtawàuwúnganſh. ux kutchtâuwun wer-
faith patience and con-
ramattâmmewúnk tokâuaſounk quah yéia--
ſtancy of believers eminent in
chewunk warremattajek maſſambàujek werrit-
grace.
tepantâmmewúnganak terre.
Becauſe though per-
3. Newutche mukko God túpacha matta óuſ-
mitts wicked men to
ſambamauóan mâmattambâureatch kókkood-
proſper in this world for a
rewéaweghittit youh mittâukuk terre wutche
time; yet at laſt when they dy
quompàio; narra uttajiauche nannúppohittit,
Gods puniſhing will ſhall
Jehovah tàtachâuwe wérrantàmmowúk bitch
be done upon them who would not
keiztàzzo skeje nejek, auwannak matt werran-
Gods Commanding
tàmmóanau rêan Iehovah pókkotchim-mâu
will but were diſobedient
weróytammewunk quut mattawéwezàmmóguk
thereunto
ewówunk re.

Becauſe thus God drawes men

4. Wutche rio Jehovah úttantanah réno-
to look for the great Judgment
wauk útteambáttámmen tſaió wáſſimidde--
before it come after
wunk wutche askam poámo nau úttákgutche
this life wherein
youh pompemantàmmewunk youh terre God
will render to all men after their
bitch meràh wame rennawauk nouſſe naga--
workes in this world.
máuwo wuttarkáſſoungāſh youh mittaukuk terre

How d. you prove that the ſoules

Qu. *To gôoje korámen neh mittachónkawawk*
of men live when their
rènnawauk pomphmmantàmmok hoggauwo pok-
bodyes be dead, and that ſoul and
kothche nuppeat, quah néh uittachonkp quah
body ſhall be ioyned together to appear before
nihok bitch náppinnâuauk mouskeane arquabit God
in that Judgment?
yow wàſſimidde wunganak terre?

By the power of the natural conſcience

An. Spe milkegówunk rambáuwe mittachoak
of all men comforting them
wutchio wame rénnawauk mámmachewàhuwā
when they do well. and accuſing Judg-
nejek wérerébittit, quah mônskiſſhàſſowan waſ-
ing and tormenting them when they
ſemóan, quah kéiappenáſſowan nejek matche-
do evill, eſpecially near their death, which
rébittit, chówonche kiſhke núppoungano, teau
ſhewes that they expect a Judg-
kokkôadumchàmo neh áskwhontammok wáſ-
ment to come.
ſemiddewunk yow bitch peámo.

2 Spe

By the natural desire
2. Spe rambaûwe ĉhówoutàmmewunk
of immortalitie which
wutĉhe miĉhéme pómpemantàmmewunk teou
is in all men.
ûtteamopétânguanau wame rènnawauk.
By the natural motions and
3. Spe rambâuwe róytammeunganſh quah
expectations. that Indians
askwhóntámmewúnganſh, yow Eanſketàm--
have of living
bough uttâhhénau wutĉhe pómpamantàmme-
in an other country to the ſouthward after
wunk perou kon ſaûanaíouk pokkaĉhe
they have lived in this: we
pómantammowûſhànnak yowh terre: nâume-
ſee trees in winter looſe thir beauty
nan p'tuks pabôuks antâumous werrégowunk
and in the ſpring live again
quah ſe quoks kejámous rambe.
How doth govern man's
Qu. *Ten God tôukretâſſo ren?*
By giving and preſcribing
Ar. Spe mâugun quah negonne wûskwhon-
a law to him, and
tammen pakkàdtawâuwank re nagum, quah
by ordering that as men do
pakkáddawan neh arra réunawauk àttum-
receive that law they
minúmmok youh pakkadtawâuwunk miĉheme
ſhal live for ever in Gods love:
bitĉh pompemantammok Iehovah wómurre-
or as they reject that
roúnganak terre; ux arra apôkeitàmbit youh
law they ſhall eternally ſuffer
pakkadtawâwunk bitĉh miĉhe ne kô.ikejà
pen

misery its meet that a reaaonable creature made
penáuwauk tábe ne pénauáttwe keizhittis reſtau-
after the Image of ſhould
wun nouſe wuttézzowunk wutche God nutche
be ſo governed in way to euerlaſt-
rio toúkretázzo mao uk terte michéme kejan-
ing life.
wunganak re.

What Law did
Qu. *Chawgun pákkadtawáuwunk mch God*
preſcribe to men? and how
negónne wuskwhómmenas renouk? quah tokè ne-
did he preſcribe it to him?
gónne wuskwhómmenas ewounk re?

The law preſcribed
An. Pákkadtawáuwunk negoñe wuskwhom-
was that men ſhould live
muk moh ne rénawauk mouche pómpeman--
after Gods revealed will
tamminau nouſſe Jehovah moûskiñamuk wérran
revealed to men
támmowunk: God mouskinnamáuwus renon
that his will of old part-
youh wérrantámmewunk nah rôwat, chánche-
ly inwardly, by writing his
paiéwe, ramaie, ſpe wuskwhontammen ewo
law in mans heart;
pakkadtaúwunk rame ren uttâhhok terre;
and partly outwardly by declaring
chànche pàiewe pokôtchkaíe ſpe ránjemokân-
what he willeth
tammen chawgun ewo werrántammen [pók-
that man ſhould do, and
kotchaimóa] ne ren pauhke uttein, quah
avoyd, confirming that law
wúnnagattúmmen, milketâwun youh pakkadta-

wau

to man by promiſes and
wâuwuk renouk ſpe nóremittaſſounganſh quah
threatnings and binding
wezzamwauwûuganſh, quah mouchewoprêan
man to obedience by a ſolemn
ren wauweztàmmawûnganak re ſpe quoſetam-
covenant.
min wérrawâwunk.

Why did reveale his mind
Qu. *To hodje God ránjemokaſſis ewo ùtteoitám-*
and will to men by
measunk, quah òurantàmmewunk renouk re ſpe
ſuch like outward meanes
arrizzous pòkotchekaìous áhrewatchchàmuks,
ſeeing he governs other creatures
narraga toûkretâuwah unkatágganok keizhutiſhà-
after another manner.
nak nouſe perrere.

Becauſe man in his life
An. Wutche ren youh pómpemantammewún-
underſtands by his ſenſes;
ganak terre waughtawn ſpe wauwaiowunganſh
as by ſeeing and hearing therefore
arra ſpe naumuk quah petámmuk, negowaje
revealeth his will to
God útteranjemen ewo útteoitammewnnk re-
men outwardly, partly by
douk re pékotchiequiouk, chanchepaíewe ſpe
ſpe king to his eares by an
kéketokantammin ewo taúakok re ſpe ru-
audible voyce, that men may hear
wàwunk hompetammauwo, ne ren hom petam-
and underſtand partly by
min quah waughtaun chanchepaiewe ſpe
caeſing his will to be written in
wuskwkoshitten ewo werrantammowunk wusk-

whe

a book, that man may ſee,
whegannak-terre, ne ren hom naumen, ok--
read and underſtand what
kekkenâumen quah waughtaun ĉhawgun God
willeth that he know and do
wêrrantammo ne ewo wâutawn quah uttèin
that he may be bleſſed.
ne hom wâuwerrehèa [ĉhadĉhemo].

Was the will of
Q. *Moh wêrrantammowunk wutche God*
made known to man at all times
mouskeuâzzo rennunk re aiache nah quompaious
by being written in a book?
ſpe wuskwhâzzen wuskwhêganak terre?

It was alwayes neceſſary that the
An. Yeiâche moh queràuhikkomuk ne wêr-
will of would be made known
rantammowank God mutche wauhtauhcwànaz
to man by a word, for
rennunk re ſpe kéketokàuwunk, wutche God
would never accept
mutche matta wúſſerawâuh-hêan [wérzſhahè-
any worſhip or ſervice
an] ĉhawgun nowéta nokómmounk ux roútaſ-
from man, but what was
ſewunk renouk wutche, webe ĉhawgun moh
according to his word, which word
nouſe ewo kèketokaúwunk, teeu kèketokaú--
is the only Rule of the
wunk mutche webe Kekráſſowunk wutche
Obedience of men
wauwezrammewunk wutche rennauwauk
towards God but this word
rakque Jehovah. Webe youh kèketokaú--
was not written at all times for
wunk matta wuskwhommomuk yeiâche, waje,

wut

from to revealed
wutche Adam re Moſes, God mouskinnaſſoas
his will by viſions
ewo wêrrantammewunk ſpe kemenâumhewa-
dreames, and
wúnganſh, úttenoquomoúnganſh, quah man--
Oracles to few
dówaiouſàttabbawâuúnganſh re akkôſſiſſoak,
and ſpread it from them to
quah ſòenúmmis youh wutche nejek rim-
many the father teaching his ſonn,
ſharoauk re, ouſhi koodumauwun uttaíum,
and one making known to and
quah paſuk waughtâuhùwan quah koo--
teaching another the will
damchâuwâuhhuwan kattaggan wèrrantam--
o when the Church
mewunk wutche God tabanah màuwewhéko--
was ſtat up in few
muk moh bóphammine rame akkoſſiſſoak
families.
Wauwketajek,
Why was the word of
Qu. *To hodje uttuwauwunk God wutche ut-*
afterwards written in a book?
tajiâuche wuskwhòmmuk wuſwhèganak terre?
When the Church was
An. Tâbanah maúwewhéko nunk moh ko-
enlarged and began to ſpread it
kôodreſhanchh' quah noujèwus mèrramme-
ſelf into a greater compaſs, and alſo errours
moûjereauſe unkòuwea, quah nanak pèrrewoy-
in Religion
tammeúnganſh wèrreròutaſſeewúnganak terre
Increaſed, and Gods
kêkoodreſhamewúdih' quah Jehovah ouske-
tam

people conversed with I do
tàmbámh wejíoumekouaſhannak weeche pèrre-
later they were more ſubject
aiàrrôtàuſſejek nejek .auſe núkkommehèawuſ-
to be miſſed then it was
hánnak pérreràuweéhittewúnganak re nène moh
neceſſary that Gods word ſhould
queràuhikkómuk ne Jehovah uttuwâwunk pauh-
be written in a book.
ke wusk w[illegible]zen wusk whègannak terre.
1 To prevent forgetfullneſs.
1 Aſſannaman wúnnoytâmmewunk.
2 To avoid errours
2 Nókottúmmen pèrrewoitámmewúngaſſh
and preſerve the Trueth of
quah pòquaúttawne werremâuwunk wutche
from corruption
God wutche mátcherèahittawunk [àiantekóm-
in all ages there being
boûjek] wame antlewúnganak terre, webe
but one true and righteous Rule
paſuk erráno quah ſònkkumbâmuk kèkraſſo-
whereby to judge the trueth.
wunk youh ſpe wàſſetúmmen werremâuwunk.
3 To ſettle all men in this
3 Milketawn wame rénnawauk youh iſ-
point that in whom
chauúnganak terre ne Jeſus Chriſt (rame auwan-
we believe is that Saviour.
he nôrremattàmmokq') youh artak kekejáhùad,
in whom all the promiſes
auwúnhe terre wame króudamâuwetoúnganſh
and Prepheſies of the old
quah negonnióus ahruwâmuks wutche nekónne
Teſtament were fulfilled which is
nókottammâueten moh immartâuauk youh

wauh

known by comparing with
wauhtâzzik ſpe topbâtonquâwunk weeche
them what is written of him.
yous chawgúnne wuskwházzit wutche ewo,
in the new Teſtament and
skaio nókothommâuwetoúnganak terre, quah
therefore that there is not another name elſe given
nègowaje ne matta wunk wèzzawunk merrit-
under heaven whereby wee may
tenaz ramuk keſukq', teôuſpe neâuwun hom
be ſaved.
kedjbitchamen.

What is that book wherin theſe
Qu. *Chawgun youh wuskwheâk teounkterre yous*
things are written?
aiakquiiks wuskwhazzous?

It is that book called
A. Youh mutche wuskwheak aſſwedámon
Gods Book Gods word,
the Bible, Jehovah wuskwheak, Jehovah attu-
Gods Trueth, which con-
wauwunk, Jehovah werramauwunk, youh wèr-
teineth the Law,
ramaſhſhatawn [miáſhſhatawn] pákkadtawaû-
written by and the Prophets.
wunk, wuskwázzit ſpe Moſes, quah negnnijek
And the new Teſtament in
abrûajek. Quah ske nókothommâuwetounk teo-
which wee have a full and
unk terre neauwun noutahbénan rematta quah
manifeſt diſcovery of the myſtery
ſonke móuskinnamawûnk wutche peaio keme-
of
wunk wutche Jeſus Chriſt.

How do you prove that this Book con-
Qu. *Togooje koramen ne youh wuskwheak werre-*
maſh

teineth the word of
maſhſhatawn uttuwâuwunk wutche God?
Becauſe it conteineth a wiſedom
A. Newutche, máiáſhſhatawn wawantám-
farr above all that can bee
mowunk werréna auſe wame youh hom mìſſen-
had by Princes,
namâuwo ſpe Sáchemâuauk, [kóttaſoodamâ-
or the moſt Learned and wiſe
ok] ux oúſſewe kókkoodamâuiek quah wawán-
men of this world.
tejek wutche youh mittauk.
It makes wiſe Gods Elect
2. Wawántamhuwámo Jehòvah mamúkkin-
to eternal ſalvation.
namáſſeiek michème keiauúnkanak re.
Becauſe the Propheſies conteined
3. Waje negónne ruwámuks cópehammâu-
in the Scriptures have been exactly
ous Jehovah wuskwhèakgannak terre ſonke,
and punctually fulfilled.
quah kitche kèztaunaûauuſhanſh.
hath from time to time
4. God pompio wutche quompiewunganak
tormented the manifeſt enemies
re, kónkejappennachàwus poqâuwe màttekàrre-
of his Book, and
kuts nágamo wuskwhèakganſh wutche, quah
adverſaries of thoſe who have
máttekárrekuts wutche youbjek auwúñum wér-
profeſſed and practiſed
ramatahéwuſhánnak quah utténauwuſhánnak
the Religion and worſhip of
peântammewunk quah roûtáſſawunk wutche
taught there in.
God, ókkekôodamâmuk youh terre.

Becauſe all men in all the
5 Nèwutche, wame rénnawauk wame mit-
world are required to worſhip accord-
taúkuk terre pókodjemóauk routaſſen God nouſe
ing to this his word. The greateſt pieces of
youh uttuwâwunk. Kóttaſoodamaûwauk wut-
this world by their limits
che youh mittauke úttahéauk nejek ſachwhún-
hath none.
ganſh. God matta outahe chawganſh.

Gods word was given long
Ob: *Jehovah ùttuwâwunk moh mérritten rôu-*
agoe, How then doth it concern thoſe who now
wat, Tógôoje pókkodjemoàmo [wajáiit] youjek eo
live in theſe dayes?
pómpemantámmok keſeque?

Gods word doth hold forth
Anſ. Jehovah ùttuwâwunk môuskeſhàddawn
his eternal and unchangeable
nágamo micheme quah matta áſſawúnnamòmuk
will, concerning all things
wérrantámmowunk, wutche wame aiákquíiks
neceſſary to be believed, and
querauhíkkomuks wérramattaûwun quah útte-
done by all who would
nâuwun ſpe wame auwúnnum kíttechowonta-
bee ſaved in all Age: and
mok kejáhéan wame ántſeúnganak terre; quah
therefore was written for us
newutche moh wúſkhommanaûwo neaûwun
as well as for thoſe who Lived
wutche nenar wutche youhjek pómpomantam-
long agoe
mowuſhánnak rouwat eo poôpe. *Rom:* 15. 4:
all being children of the
1 *Cor.* 10. 11. wame wunnéjannak wutche

ſame firſt parents and
nenar negonnijek oûſhewâwok Adam quah Eve,
made of one blood
God keiztaunkq' wutche pàſakun nepuk wa-
all nations of men of the
me arkêiz rènawauk wutche, Adam wutche
earth and of his rib, and
okkéik quah Eve wntche ewo pechaûgun quah
of one man begat another, and
rio pàſſogun ren rikhèaus katágegun, quah
that man another, and that man another; and one
ne ren katak, quah ne ren katak; quah ahàntſe
generation begat another, ſo all men are as
rikheoûſhannak, rio wame rénnauwauk arra
branches of the Root
pápechewékeiek wutche Adam wutchappuk,
all men are of the ſame nature: all are like
wame rénnauwauk arrámbaûauk wame ahárſo-
in theire bodies theire heads, eares,
ak hogkâuwunk kêounúnguanak, wuttaûauks,
eyes, mouth, and tongue.
ſkeſuks, wuttoân, quah méran terre.

God's word was given to
Ob: *Jehovah wuſkwheâk moh mérriionaz ùn-*
other nations, how then doth it concern the In-
kátággchauk re tennéne pakkódje-moámo càanſke-
dians.
tàmbough.

Gods word was firſt
An: Jehovah uttawâwunk moh negonne
given to the Jews onely.
máugamuk Jewſak re webe. *Pſal.* 147. 19.20:
till the comeing of
Rom: 3:2. aſkam páiaant Jeſus Chriſt God moh
ſuffered all Nations to walk in their own
kòukokáñaio wame arkeis pummêan [matchêan]

wayes but when came
nak terre *Acts* 14:16. kittaman Ieſus Chriſt pai-
in mans nature hee ſent
ant rénambauúnganak terre ewo moh negòntua
his word to all Nations of the world.
uttuwāwunk re wame arkeîs wutche mittauk.
according to the
Mat. 28.19. *Acts.* 17 30. nouſe negònne ruwa-
propheſies of and of
muks wutche Ieſus Chriſt. *Eſa.* 49:6. quah wutch
the Gentiles which his word they
Gentilloāg *Eſa.* 65.1. Ne uttuwāwunk nejek
receive ſome ſooner ſome later then other
miſſènnamanau poſhe negonne poſhe uttajauche
If the Indians receive Goas
Ob *Ham éanſket âmbough miſſinnamanau Iehovah*
Word will it not take away
wuſkwhe âk [*uttuwāwunk*] *matta youh bitch mam-*
the honour and Riches
mô ân hokkréztawâuwunk quah pâuaſſoùnganſh
of the Sachems, and Liberty
witche Sáchemāuauk, quah mot ántámmewunk èan-
of the Indians?
ſketámbough?
No. in noe wiſe. yea this
Ai. Moh mutche matta erano. Nux youh
would quickly increaſe the honour
mutche chàraque arrôuſha hokkrēztawauwunk
and Riches the Sachems
quah paûâſowunk Sachemauauk. *Pro.* 8.15. to
By humilitie and
20. Cap. 22:4. Spe womarromóunk quah
the feare of and Riches
wezārrakounk wutche God paûaſounk hok-

krez-

honour, and life, and this
krézta wâwnk, quah kejâuunk, quah youh
will inlarge the liberty of the
bitch arrôusha motantâmmewúnganſh éanſke-
Indians by freeing them from
támbough, Spe motántámhùwan nejek wutche
the bondage of ſin and Sa-
miſneghittewunk mátcherewunk quah mamat-
than.
chhúâdjek wutchío.

The ſecond part ſhewing them
NEzzeshítta chippío ókkekôodemúnganau.
by the Scriptures of the
ans ſpe wuſkwheganſh wutche God mándo-
divine truths neceſſarie
waious wérramauwúnganſh querâubíkkomuks
to eternal Salvation.
re michéme kè ahſttewunk.

Wherein ſtands mans Happineſs?
Q. *Chaúket attàmo ſketámbough wóweriewunk?*
Not in the pleaſure,
An. Matta pómpawoytàmmowúnganak terre,
nor in the treaſures of this
matta ſhajoſſhewúnganak terre wutche youh
world.
mittâuk.

Why ſo?
Qu. *To hóhje?*
Becauſe our life is ſhort, wee
An. Wajé kókkejauúngan taſoquíah, neaú-
can but poſſeſs them a little while.
wun hom webe n'tahênan yous nàmach'. *Jam.*
4:14: *Luk:* 12:19: *Pſal:* 49 11:12.
Theſe things cannot ſatiſfie
2 Yous aiakquíiks matta hom kàttabrawâhíkko-

now while wee live, nor will
nànanſh eo ſakkepómpomàntammokq', matta
they accompany us when we dy.
kowéjauúngan nuppôan. [ahqueſkétambaû-
Wherin then ſtands mans happineſs? (mitch]
Qu. *Ten artah néne miſſin wówerriewunk?*
Mans happineſs conſiſts inthe
An. Renna wówerríewunk artah wadchañam-
fruition of his free
âuúnganak terre wutche Iehovah narrâuwe wó-
Love by the chief deſireable
marretewunk ſpe Ieſus Chriſt, árchewontàmmuk
good, that any can ſeek for
warréguk, téou howan nowêta hom natchkok
or find.
uxumſkómmen.
Why ſo?
Qu. *Tohóje?*
Becauſe this Love is from
An. waje youh wómarretounk attah wutche
everlaſting and to everlaſting it ceaſeth
michême quah michemewúnganak re, matta eak-
not.
quíno. *Jer.* 31:3.
Moſt free of all Loves
2 Wuña narraûwe *Hoſ.* 14.4. 3 Wame wómar-
its the greateſt. moſt Satiſ-
retoúnganſh arche mêſi. *Joh.* 3:16. 4 Archetà-
fying.
brawahíkkomuk. *Pſal.* 63.3.
Wherin is chiefly made known
Qu. *Ten terre Jehovah arche wâughhewâwun*
to men?
Sketàmbough re?
In his word which ſhewes
An. Uttúwawúnganak terre teou moûſke-
-nán ſhad

men. what they ought to avoyd.
ſhaddawn rénnâwauk; chawgun pâhke petâh-
believe, and doe that
quenah, wârramattâmmanah, quah útteeinah ne
they may please live
ne, ek hom wôſſerawahénah God pómantâm-
to him yea live for ever
minah ewounkre nux pómpamantâminah mîche-
with him. (Tit. 2. 12. Deut. 29. 29
me weêche ewo. *Rom.* 10. 8, 9, 11.

Who is?

Qu. *Howan God?*

Is a Spirit eternal all
An. God Raſhſhâuwunk micheme wame-
knowing, al-ſeeing, moſt merciful.
waughhêan, wame naûmen arwe-kíttamanchâſko
moſt righteous of himſelfe, ann
arwe ſunkkúmbaugh wutchío nagum hogga, quah
himſelves. (Joh. 4. 24. Pſa. 90 2; 2 Chrō. 6. 30
wutche nagum hogga. *Ex.* 34. 6, 7. *Ex.* 3. 14.

How many Gods bee there?

Q. *Chóſſoak mándoak?*

Thereis but one very true in
An. Webe paſuk waugh wèrramat God rame
three perſons three in one, the Father, the Son,
ſwe perſonôag ſwenâpſſhā pâſuk, ouſh, wôamón,
and the holy-Ghoſt.
quah peaió Raſhaûonk. *Mat.* 28. 19.
as in man there be his will underſtanding.
nenar rame ren wòrrantámmewunk waughtaû-
and memorie thoſe three.
wunk quah mèmequantammewunk yows ſwe,
yet but one man: So in the God-head,
narra webe paſuk ren: Rio mandoôwúnganak
there are three perſons, yet but one,
terre, ſwe perſonôag, narra webe paſuk God.

this is a glorious mystery which
Youh àrwejanúnqnat peajò keonèwunk, teou
will reveal more fully to his people
Jehovah bitch kôodremóuskenàssò re oúsketám-
both here, and in heaven
bamh takque youh, quah rame aûssequámuk
hereafter.
etántèrre.

What hath the true God done
Q. Chawgun waugh wèrramat Mandoh kekez-
for thee?
tàngus wutche ke?
hath made me, he doth keep me.
A. God nekezhuiggus, ewò nènowadchàn-
and he can save mee.
nakq' quah ewò hom nénokedi huikq'. Psa. 119.
73. Psal. 121. 4, to 9. Esay 63. 1.

How did make you?
Qu. Ten God kéteoushikquenas?
In my first parents he
An. Rame negónne neghíkqueoúshánnak pè-
made mee holy, and righteous and
rambaûhuiggus, quah sonkkómboûhuiggus quah
like himself in knowledge,
rizzo nagum hogga waûhtauwúnganak terre,
Gen. 1:26 27 Ecl. 7.29.

Are you then born holy and
Q. Kinsse nègamus, pêrámbaugh quah Sônk-
righteous.
kómbough.
No, my first father sinned
An. Matta negónne nousha matchereóùshan
and I in him.
quah nentéramopetángun. Es. 43.27. Ro. 5.19.

God

made the first man as
God wuſhéawus Adam negónne ren tupacha
the root of all mankind, and
wuttchòppuk wutche wame rénnauwáuk quah
gave and in him all men
meáwus Adam, quah ewóunk terre wame rénou
all good things. what
wame waugh worrégix aiakquíiks. chawgun
received in the beginning when God made him,
Adam miſſinnamanis waske keiz héant God,
hee received it not for himſelf alone with
mattax nagum webe wutche miſſinnamónis, we-
him all men
che nagum ſketambough mutche wame miſſin-
received it: and what hee loſt
namanauwuſhannak: quah chawgun tantâuanuſh
hee loſt not for himſelf alone all
antâuanuſh matta nagum wutche webe, wame
men loſt it in him
tàntauanâuwuſh rènnauwauk ewounk terre
what did as if all men
chawgun Adam arretch netátuppe wame rèn-
did it; he ſinned therefore
nawauk wúttenâuaus; ewo màtcheréwus newut-
all ſinned.
che wame màtchereòuſhànnak.

Were you born a ſinner?

Queſt. *Keko nêgamus mámatcherêt?*
I was conceived in ſin,
Anſw. Spe wámpaquàanas màmattàmbauwún-
and born in iniquity,
ganak terre, quah ſpe négamus màtcherewùn-
and ſo by my
ganak terre, *Pſal.* 51.5. quah rio ſpe nêen te-
nature am as a filthy loath-
rámbâuwunk netátup matchenúnquoſo mátche-

mun

some creature, and in my self by
mânguoso keizhêak quah nehoggok wutche no-
reason of my sin odious to
matcherèwunk chishânttammuk re Jehovah.

What is your birth-sinn?

Q. *Chawgun kinsspe neg-matcherewunk?*

The sinn of imputed
An. Matcherèwunk wutche Adam nummía-
to mee and a currupt nature
namâuhíkquemuk, quah mâtcherambauwunk
dwelling in mee.
uttéamopetángun. *Ro:* 5. 12, 12. 14. *Eph:* 2. 12

What is Adams sinn imputed

Q. *Chawgun Adam matcherèwunk kummia--*
to you?
namâuhikquemuk?

The eating of the forbidden tree. Gen. 3. 11.

An. Meêtsin quótetemúggus p'tuk wutchío.

What is your corrupt nature?

Q. *Chawgun komátcherambâuwunk?*

My corrupt nature is empty of
An. Nomátcherambâuwunk sauaióo wutche
grace, bent
wérritta pantámmowunk; upsíquâuwémo mât-
unto sinn, onely unto sinn, and
cherénag re webe mâtcherewunganak re, quah
that continually.
ne yeiache. *Ro.* 7. 7, & 18, verse. *Gen.* 6. 5.

not a creature upon earth hath So an infect-
matta keizhêak sketôkkêak outahhe rio mâhmè
ed nature as all men
huwamuk rambaûwunk arra wame rennawauk
have.
uttahèauk.

What is Sin?

Q. *Chawgun matcherewunk?*

An.

Sin is a breach of
A. Matcherèwunk pôakquínnamounk wut-
Gods Commandements.
che Jehovah pakkadtawâuauwúngash 1 *Iob.* 3.4.
How many Commandements are there?
Q. *Chosshinch Attak pakkadtawâuauwüngansh?*
Tenn.
A. Pasaguotush. *Deut.* 4.13.
What is the first Commandement?
Q. *Chawgun negónshik Pakkadtawauwunk?*
Thou shalt have no other
A. Matta bitch komandómo únkatagganok
gods but Mee.
mandoak webe Ne. *Exod.* 20.3.
What is the meaning of this Commandement?
Q. *Tah ruámo youh Pakkadtawâuwunk?*
That wee should worship
An. Ne neâuwun pâhke ketértôutauwaûmen
the onely true.
webe wérramat God. *Mat.* 4.10.
Is the onely true there are
Jehovah webe waugh wérramat God, matta únk-
no other gods the gods of the
atágganok mándóaog, mándóaog wutche ókke-
infidells are Devills and man-
ajwauhtammejek mamatchhuwadjek quah re-
Slayers.
nou-nanschadjek.
What is the second Commandement?
An. *Chawgun neztâushik pàkkadtawâuwunk;*
Thou shalt not make any graven
A. Matta bitch koushèa mis-seânwuskwhôs-
image unto thee or the likeness
sen túppacha mandôuh keunk re, ux neárrak
of any thing, which is in heaven above
wutche chawgun nowèta, teou kèsukkuk skeje
terre

or in earth beneaah, or in ſ water under the
terre, ux okke ramuk terre: ux nippe ramuk okke
earth. Thou ſhalt not bow down thy ſelf
terre. Matta kekupſquâwuſh wamaióuk kehok
to them, thou ſhalt not ſerve them:
re nejek, matta ke bitch tarrouka ſſomah nejek:
for I thy am a Jealous
wutche ne Jehovah ke God mouffit-chamo [a-
viſiting the iniquity
harrachamitch] God, aharrouôtant matcheréwunk
of the Fathers upon their children
kouſhwawok wutchio skeje wónnajánnawauk
to the third and fourth generation,
[múkkraauk] re-ſwot quah youwot antſewunk
of them that hate me and
wutche nejek chiſhſharamoquéanak ne: quah
ſhewing mercy unto thouſands of
kittemanchérachan re mamattinúngueſóak wut-
them who love me and keep
che nejek wónarrequeanak ne quah wadchân-
my Commandements.
jek ne Pakkadtawauauúnganſh. *Exod.* 20. 4,5.

Joh. 4.24. *Lev.* 25. 1. *Ezek.* 16.17.

What is the meaning of this Commandement?

Q. *Tah ruwamo youh Pakkadtawauauwunk?*
That wee ſhould worſhip

An. Ne neauwun pahke nókkommoukaûwun
The True with True
wauhwerrámat God weeche wérramamuk nok-
worſhip, ſuch as hath ordained
kommowunk, nenar God pakkadaſówamoas
not ſuch as men do invent
[pakkaddawanas] matta nenar renou arroytambit.

John. 4 24. *Deut.* 12 32. *Mat.* 15.9.

Queſt.

What is the 3d Commandement?

Qu. *Chawgun naſhwe Takkadtawâuwunk?*
Thou ſhalt not take in vaine

An. Matta ke bitch miſſhómmôan tah-noôche
the Name of thy God. for
wézzawunk Jehovah ko mandouh wutche Je-
will not hol him guiltleſs
hovah matta bitch wuſſomóôan parrewauhhuwa
that taketh his name
ouwannouwéta mammo nagamo wézzewunk
in vaine.
tah-noôche.

What meanes here the Name of thy?

Q. *Tah ruwâmo youh wezzewûnk wutche ke God?*
Himſelf, and the good

An. God nagum, quah waughwauwerrégix
things of whereby is known
aíakquſiks wutche God, teouſpe God wauhhéa
as a man is known by his name
nétatup ren waughéa ſpe nagomo wézzewunk
as his Attributes worſhip
nenar úttarwejanúnguefóunganſh nokkómmo--
Word and Wor s.
wunk, uttuwâuwunk quah wúttarkaſſowunganſh
Deua. 28. 58. Ex. 30 19. with. 34. 6.
1 *King.* 9. 3. *Pſal.* 138. 2. *Job.* 1. 21

What meanes that ſhalt not

Q. *Chawgun ruwâmo youh matta bitch kom--*
take his name in vaine?
ammeân ewo wezzewunk tahnoôche?
That all men ſhould ſpeak

An. Newame rénnauwauk pahke ruwaûauk
of himſelf. and of the good
wutche God nagum, quah waúwerrégix aiak-
things of for his glory
quſiks wutche God, wutche úttarweſanúnguefó-
unk,

and for their good not
unk quah wutche nejek wórtegaúnganǫ, matta
vainly, not unreverently, not
tahnoôche, matta uksschauwe, matta uttam-
unprofitablely,
bashoúngane, 2 *King:* 1.3: *Levit:* 10:3: *Job:* 36.
24. 1 Cor. 10:31. Job: 5: 27:
Deut. 8.18: *Jer.* 2.30. *Levit.* 26. 2. *Heb:* 4: 2:

What is the fourth Commandement?

Q. *Chawgun youhwe pákkodtawawunk?*
Remember the Sabbath day

An. kómmequántush nókkommowunk, [ke-
to keep it holy,
weenâuwunk] wauwertaûun, [perttâuun] nuk-
Six dayes, thalt thou labour, and doe
kuddaskshe késequaûwe katarkas, quah keîzta-
all thy workes, but the seave th
us wame kàtarkàssounganush: webe nezense
day is the Sabbath of
shúgane mutche nokkómmounk wutche Iehovah
thy on that day thou shalt not do
ke God: youh shùganeterre akquerishq'chaw-
any work, thou nor thy son
gun nowéta arkassowunk, ke matta kenâumô-
nor thy daughter man-servant, nor maid-
an, matta kattane kowadjan-ren, matta nanno-
servant, nor thy cattel nor thy
ôtenukskqua, matta kekopompetùnganak matta ke
stranger within thy gates for in
peeouchauk rame ke squonta wutche rame nuk-
Six dayes made
kuddàskshe késequauwe Iehovah keiztâunas
heaven, and earth the sea and all
kesukq', quah okke kathannabâug quah wame
things that in them bee and rested
aiakquiiks rame nejek appôop, quah akquarkaz-
sons

the ſeventh day.
ſons [wuwuſinnawus] nezzenſe ſhugane: ne-
wherefore bleſſed the Sabbath day,
wutche Iehovah uttchadchimmoas nokkommo-
and hallowed it.
wunk, quah peirtawanas ewo. *Ex.* 20. 8,9,10
11. *Eſa.* 58.13. *Ne.* 13.16,17.

What is the meaning of this Commandement?

Qu. *Tah ruwamo youh pakkattawauwunk?*
That all ſhould Reſt from
An. Ne wame pahke wuuſinnamanah wut-
work and much more from play
che arkaſſounk quah auſe wutche momarrawas-
on the Lords day. that wee may
ſowunk rame Iehovah kéſekut, ne neawun hom
draw neer to in good works.
notanchemen re God rame wauwerrègix arkaſ-
ſoúnganſh. *Eſa.* 58.12,13. *Jam.* 4.8.

What is the fifth Commandement?

Q. *Chawgun nàppachoſſit pàkkadtawauwunk?*
Honour thy father and
An. Hokkreztaus [konkreztaus] kouſh quah
thy mother that thy daves may bee long
kenoununk ne kokonkeſeketuſh hom quonaious
in the land which thy giveth thee
ſkeje okkeik teou Iehovah ke God kummèquun.
Exod. 20. 12.

Who are called thy father and mother

Q. *Auwannak àſſwerauk kouſh quah kenoununk?*
All Rulers whither in families
An. Wame toukrètaſſejek ten chippakom-
the ſchool
mukutchaug, tahatterre kodammochawunk ra-
in Church or in the common-
me mauwewhèkomunk nux aſoudummauwung-

wealth. (2.12. 1 Cor.4.15
anak terre 2 Chro.29.18. Pro:23.22.1 Kin.5.13

What is the honour to Superiours?

Q. Chawgun kokkrezt âuotounkre toukre assejek?
Reverence Obedience

An. Wawhúngachàmuk waûweztàmmewũk
and whan I am able recompence.
quah [ne tabasean] rambe maugawunk newutche
1 Tim.5.1. 1 Sam.25.8.
Gen. 4. 20,21. Mal. 1.6. Heb. 12. 9 Eph: 6.1.

What is the sixt commande-

Q. Chawgun akkommedj chossit pakkadtawau
ment?
auwunk?

Thou shalt doe no murther. (1 Tim.5.4.

An. Matta kokkeminchasko. Ex. 20.13.

What means this commandment?

Q. Tah ruwamo youh pakkadtawâuwunk?
That wee should not shorten

An. Ne neaûwun pahke matta taíuquetauóu-
the life or health
nan pòmpemantàmmewunk ux assummassowunk
of our (illegible) or others
wutche neaûwun hogganànak ux unkatagganak
but preserve both.
webe konkedjtâunan nese. Mat. 5.22. 2 Cor.
7.10. Mark. 3 4. 1 Sam. 26.20.

What is the seventh commandement?

Q. Chawgun nesausuk pakkadtawauauwunk?
Thou shalt not Committ Adultery.

A. Matta komammôso. Ex. 20.14. Gen.
9 10. Levit. 18.24.

What is the sinn here forbidden?

Qu. Chawgun matcherewunk youh quoteten?

A.

To defile our ſelves, or others
A: Matchtawn hógganának, ux únkatág-
with unclean luſts.
ganak weeche wápaſquâwe chíſſhegewúnganſh
What is here Commanded?
Q. Chawgun youh pákkadchimmeden?
Chaſtity to preſerve our
A. Mí anumbâuunk, konkſánttawn neauwun
bodies in holynes and hon-
hogganának peaiówunganak quah hókkrez--
our.
táuetoúuganak terre. *Titus.* 2. 5. 1 *Pet.* 3. 2.
1 *Theſ.* 4. 4, 4.
What is the eight Commandement?
Q. Chawgun ſwankſhit pákkadtawauàuwunk?
Thou ſhalt not ſteal.
A. Matta kommôotakon [matta kekommôo-
to] *Exod.* 20. 15
What is the ſtealth here forbidden?
Q. Chawguu kommôotewunk youh quotéten?
To take away another mans goods with-
An: Mamman únkatak ren mámachiſe, ma-
out his knowledg without his gift, or to
ta waughtauôukq', matta maugaûkq', ux ókke-
ſpend our own goods without pro-
tawn kòmammachìnanſh matta wutche kótam-
fit to our ſelves or others gaine
báſiooiánanſh, ux únkatágganak ótambáſioná-
nâuuſh. *Luk.* 19, 8. 1 *Theſ.* 4, 6. *Pro.* 21, 20.
As Bad Indians
Netátup mámttambáujek éanſketambaugh ók-
do ſpend their eſtates when they have wheres
ketáwnau mamatteînch nôotch-ſquahahí tit
quah

and play at strawes.
quah ókkezhíttit:

What is here Commanded?

Q: *Chawgun youh pákkadchimmeden?*

Well to gett our goods

A. Waû werre mesínnaman nómamachí nãsh

well to keep and well use

wauwérre wádchanaman quah wauwérre aínas

them.

yoush *Pro,* 13. 11. *John,* 6. 12. *Luke,* 19.16.

What is the ninth Commandement?

Q. *Chawgun pásakogunshe pákkadtawauau-*

wunk?

Thou shalt not beare false witnes against

A. Matta ketaíantekíawaúghua kechánche-

thy neighbour.

támmuk re. *Exod:* 20. 16:

What is the sinn here forbidden?

Q. *Chawgun mátcheréwunk youh quotéten?*

To ly falsly to think

A. Okkejâuskin aíantekámpâuwe, roytám-

or speak that which is not truth

min nux ruwan chawgun matta wérramamó-

of our selves or others.

muk wutche neaûwun ux únkatágganok. *Eph.*

4. 25. *Jer:* 9. 4, 5. *Joshu:* 9. 22. *Pro.* 13. 7.

What is here Commanded?

Q. *Chawgun youh pakkádchimmeden?*

Truth and faithfullness

A. Werramáwunk quah mutchisúnkombane

[sónkkombauunk] *Eph:* 4. 25. *Mat:* 23. 23.

What is the tenth Commandement?

Q. *Chawgun paíak she pákkadtawauâuwunk?*

Ans.

Thou ſhalt not covet

A. Ahque kítte Chowontámmis tah nóche
the houſe of thy neighbour, Thou
week wutche keChánchetámmuk, ahque kétte-
ſhalt not covet the wife of thy neigh-
Chowontámmis werógen wutche keChánchetam-
bour, nor his man-ſervant nor his maid-ſervant
muk, matta ewó wajan-ren matta waian-ſquah,
nor his ox, nor his aſſe, nor
matta wutóximoh, matta wutáſſimoh, matta
any thing that as thy neighbours.
Chawgun noweta wutche kítte Chame *Ex.*20.17

What is the coveting here for-

Q. Chawgun káttauachóſſowáwunk youh quá-
bidden?
téten?

Luſt after other
A. Káttaua Chóſſowâwunk wutche únkatak
mens goods: and want of
ren mâma Chiſe: quah queraûbíkkowunk wutche
contentment with our own e-
tatábrawabíttewunk weeche néaûwun nómama-
ſtute
Chínanſh. *Heb.* 13.4. *Ro.* 7.7

Whether have you kept all

Q. Nammuk pahkodjé kattabrerèanas wame
theſe Commandements?
neiſh pákkadtawa âuwunganſh?

No, I and all men are
A. Matta, ne quah wame rénnawauk má-
ſinners
matcherêjek. *Ro.* 7.14. *Ro.* 3.23.

What is the wages of

Q. Chawgunhe ùnquat âuwetounk wutche mat-
ſinn?
cherèwunk?

Death and eternal
Anſ: Nuppóunk quah michéme konkejáp-
torment.
penaûwunk. *Rom.* 6.23. & 2.8, 9.

How then look you to bee ſaved?
Q. *Tennène koſámbattámen kejahéan?*
Onely by
Anſ. Webeſpe Jeſus Chriſt.

Who is called
Q. *Auwènnah áſſowe Jeſus Chriſt?*
The eternal Sonn of who
A. Michéme wònnéjon wutche God auwun
for our ſakes became man, that
wutche neaûwun hogganának moh reuôowus, ne
he might redeem and ſave us.
ewo hom mánnôhikquenan quah kéjahíkquenan.

How doth he redeem and
Q. *Tunre Jeſus Chriſt mannôhikquenan quah*
ſave us?
kejáhikquenan?
By his righteous life,
Anſ. Spe nágamo ſonkkómbough kejâuwunk
and bitter death and glorious
quah wéſekun nuppówunk quah àrwenunguat
reſurrection againe to life.
ran be ompkéwunk wunk kejaûwûnganak re.

gal: 4.4. *Mat:* 5 20, 28. *Pſal:* 2.7,8. *Rom.* 4.25.

How came you to have part and
Q: *Tun gooje koi âhean chánchepaiewunk, quah*
fellowſhip with in his
chanchiawunk weeche Jeſus Chriſt ràme ewo nup-
Death and his reſurrection?
pôunk quah ewo rambe ómpkewùnganak terre?
By the power of his
Anſ. Spe milkégowunk wutche ewo kéka-
toka

word and Spirit which
tokaûwunk quah Raſhâuwunk, youh paſſoûhik-
brings us to and keeps us
quenan re Jeſus Chriſt, quah quowâdchanhikque-
in him,
nan rame ewunk terre. *Joh:* 17.20. 1 *Cor.* 6.17.

What is his word?
Q. *Cowgun nágamo kekatochâuwunk?*
The holy Scriptures pen-
A. Peaíous wuſkwhéganſh Iehovah wusk-
ned by the ancient miniſters of his
whâzzous ſpe negónnſjek âhruwâjek wutche ewo
word called
uttuwauwunk aſſwérauk Prophetts & apoſtles,
the old and New Teſtament,
nâhnekónne quah wuſki Nókothommâuèten,
the Law and Goſpel.
pâkkadtawauaûwunk quah wérranjemokauwe-
ten. 2 *Tim.* 3. 15, 16.

How doth the miniſtry of the
Queſt. *Tenre áttabawâuwunk wutche pakkad-*
Law bring you towards
tawauâuwunk kepazôuhikqun rakque Jeſus Chriſt?
As it brings me to know my
Anſ. Arra nopazôuhikqun waughhéan no--
ſinn and the wrath of
matcherewunk quah wezkéſowunk wutche God
to wards mee for it. Rom. 3.20. Gal. 3. 10.24.
ne rakque ne wutche. *Rom.* 7. 9. 10.

How doth the knowledge of thy ſinn
Qu. *Tenre waughtâuwunk wutche komatcherè-*
bring you to wards?
wunk kopazôuhikqun rakque Jeſus Chriſt?
Thereby I come to feele my
Anſ. Youh ſpe *ne* nopê mequinneman ne

curſed eſtate, and
nânnapúmmuk arrachoſſewâwunk quah que-
need of Saviour.
râubikkowunk wutche kékejahuad. *Gal* 3.10.24.

How doth the miniſtrye of the
Queſt. *Ten re attabbow âwunk wutche werran-*
Goſpel help you in this
jemok âuweten ketàinamungqun rame youh tattaai-
curſed eſtate?
nüppoouret âmmuk arrachóſſewâwunk?

It humbles mee yet more, and then
Anſ. Womârrumhíkqun nar auſe, quah néne
rayſes mee out of this miſerable
tomkêhíkqun wutche youh kónkejappenamuk
eſtate
arrachoſſewâwunk. *Luk.* 3. 4, 5, 6.

How doth the miniſtrie of
Qu. *Ten re kokkôudumchâuwunk wutche wér-*
the Goſpell humble you more?
ranjemokâuweten kowómarrumhikqun wunk?

By revealing the
A. Spe môuskínnamowunk wutche nar--
free love of
rauwe womarretoúnk wutche Jeſus Chriſt
Becauſe he dyed to ſave ſin-
2 *Tim:* 11.10. Waje nuppóus kejahèan mamat--
ners: and yet con-
cheréjek: *Ioh.* 16.7,8. 6.44. Quah narra nowau-
vincing mee of my ſinn, becauſe I be-
taûhikqun wutche nomatcheréwunk, waje matta
leeve not on him, and of my utter
nenôſtammôan ſkejé ewo, quah michéme nó-
inſuffi iency to come to him
monúnqueſówunk peaûwun ewounk re; *Luke.*
And ſo I feele my ſelf
19. 10. Quah nió nenomequínnaman ne hok mi-

che

utterly loſt.
Chéme tanhich.

How then doth the miniſtry of the
Q. Ten néne kokkôuaumchâuwunk wutche
Goſpel rayſe you up out of
werranjemokâuwunk kótantanttamhikqun wutche
that loſt eſtate to come to
youh anhémuk árrechoſſewawunk pean re Jeſus
Chriſt?

As it teacheth mee the
Anſ. Nenár nekokkoôdummohikqun raû--
value and the virtue of the death
weto quah milkeſewunk wutche nuppówunk
of and the riches of
wutche Jeſus Chriſt, quah pâuaſoúnganſh wutche
his free love to loſt ſin-
ewo narrauwe wómârretowúnk re anhéjek ma-
ners: re-
machieréjek *Joh.* 12.32. 2 *Cor*: 5: 19,20. môu-
veales the promiſe of
ſkeſhaddawn kroûdemâuwetowúnk wutche
grace to ſuch and miniſters
werríttepantammewunk re youjek, quah merâh
the holy Spirit of grace
peaio raſnâuwunk wutche wérrettepantamme-
to aply and
wunk miſſinnamawâuhuwun Ieſus Chriſt, quah
his promiſe of grace
nagamo kroûdamauwetounk wutche wérrette-
unto my ſelf, and keeps
pantammewunk re nêan hok, quah nowad-
me in him.
jánhikqun rame nagum. 2 *Pet*: 3.18. *Luke* 19.
10, *Mat*: 9,13. *Gal*. 3.5. *Ro*. 10,17. *wuh* 1.16.

Queſt.

How doth the holy Spirit of Grace

Qu. *Ten re peaéo Raſhâuwunk wutche wérrit-*
help you and bring
tepantámmewunk kùtainamauhikqun quah pazôu-
you to and cauſe you improve
bikqun re Jeſus Chriſt, quah miſſinnamahikqun
his promiſe and keep you
nâgamo krôudamauwétounk, quah kowadchanhik-
in him?
qun ewounk terre?

By begetting in me
Anſ. Sperikhéan [tikhéan] rame ne wâr--
faith to receive him.
ren attâmmewunk àttummanah ewo: *Ro:* 10.
17. 10. 14. *Zec:* 12. 10.
prayer to call upon him,
Attabbowawunk wewhékum ſkeje ewo: amban-
Repentance to mourn after him, and
toetammewunk nôuwun rakque ewo, quah
new obedience to ſerve him.
wſkio weztammewunk kretammin ewo. *Ro.*
16. 25. 26 2. *Cor.* 10. 4, 5.

What is Faith?

Q. *Chawgun atta Warremattammewunk?*

Faith is a grace
Anſ. Warremattammewunk arta werríttepã-
of the holy Spirit;
tammewunk wutche peaío Raſhâuwunk; *Phil:*
Whereby I deny
1. 29. 2 *Cor.* 2 4. 12. Nahwutche hókkeje--
my ſelf and believe on
waûghtam ne hok quah warrematttam ſkeje Ieſus
for righteouſneſs and everlaſting
Chriſt wutche ſunkkómbaûwunk quah micheme
ke-

life.

kejâuwunk;

What is Prayer?

Queſt. *Chawgun att âbawawunk?*

Prayer is a calling

Anſ. Attâbowawunk wewhéke£haúmewa-

upon in the name of

wunk wuſkéje God ramé wézewunk wute Ie-

by the help of the holy

ſus Chriſt ſpe aínamaûetowunk wut£he peaío

Ghoſt according to the will of

Raſhaûunk nouſſe útteoitammewunk wut£he

God. *Mat.*6.9. *Ioh.*16.23. *Ro.*8.26,27. *Joh* 1 (5.14.

How did teach his

Qu. *Tin Jeſus Chriſt kokoodamchauwus ewo*

diſciples to pray?

nannawunnakuts attatoan?

Thus.

Anſw. Rio.

Our father in heaven Hallowed

Noûſhin aûſequamuk terre wérrettepan-

be thy Name,

tàmmunatch [wòwéztâuonat£h] kowéſewunk

Let come thy Kingdome, thy Will

Pèamout£h' kúkkuſſootúmmowunk, kòrantàm-

be done on earth as in Heaven

mowunk nerat£h sket'ökke nenar âuſe quamuk

Give us this day our dayly

terre, Mèſonah éa kèſuk kónkeſekatuſh no-

food, Forgive us

méetſounk, [petúkken£ag] Akquantamínah

our treſpaſſes as we forgive

nomàt£hereúnganansh nenar tàkquantaminan

them that treſpaſs againſt us, Lead us not

ewojek nomàt£herehéaqueàguk, Aſquonſàkkon-

£onan

into temptation, but
gònan rame-re mîtchchemôuretounk, webe
deliver us from evill, for
kûppoquohwhèriggamînah wutche madjk' wut-
thine is the Kingdom, and the Power,
che kèkatah kètaſſootómoonk, quah milkèſſo-
and the Glory for ever
wunk quah àittarwejanúngueſôwunk michème
and for ever: Amen.
quah michème: Ne râtch.

What is Repentance?

Qû. *Chawgun Ambantoietammewunk?*

Repentance is a grace
A. Ambantoiètàmmewunk wèrrittepantam-
of the holy Spirit, whereby
mewunk wutche peaió Raſhâuunk nah wutche
I loath my ſinnes and
ne nezkòntum nomàtcherewúnganſh quah nez-
abhorr myſelf for them, and confeſs
kàrraman m'hok yous wutche, quah nôrremâ--
them before and mourn
hitch nèiſh arquabit Jehovah, quah nomâu--
after for the pardon
wetepaz nouſe Jeſus Chriſt wutche akquante--
of them, and for grace
màueten wutche nêiſh, quah wutche wèrrittepan-
to ſerve him in newneſs
tàmmewunk wùttuſomôan rame skiawunk
of life.
wutche kejâuwunk. *Acts* 5. 31. *John* 24. 20.

Levit. 26.40,41. *Pro.*28.13.

What is this new life, or
Qu. *Chawgun youh wuskio kejâuwunk, ux*
Obedience?
wâwezitàmmewunk?

A

Newneſs of life is

A. Wuskèawunk wutche kejâuwuuk arta
a grace of ỳ holy Spirit
wèrrętte pantàmmewunk peaiò Raſhâuwunk
whereby I forſake my former
nah wutche nenogottûmmonuſh ne negònne
luſts, and vain company
chachiſhſeúnganſh, quah akôuwa chanchi-
and walk before in
awunk, quah pummèan arquabe Jehovah rame
the light of his words and in
wequàai wutche ewo uttuwâwunk, quah wâu--
the Communion of the Saints.
wèrrechànchiawúnganak terre wutche paperríſ-
ſejek. *Pſal.* 51.1,2.30. *Rom:* 7.6 1 *Pet:* 4.2,3,4
Pſal. 116. 9. 119 9. Pſal. 119. 105.1,15. Pſal. 16.3.

What is the Communion of

Q. *Chawgun wauwerrechánchiawunk wutche*
the Saints?
paperríſſejek?

It is the fellowſhip of the

A. Wâuwerrechànchiawunk wutche mâú-
Church in the ſpiritual good things
wewhèkomúnk Raſhâuwàndowe wàuwerèga-
of the Covenant of
nak terre, wutche wèrrawâuunk wutche wèr-
Grace, and the Seales
rittapantàmmowunk, quah wôhpretàmmowún-
therof.
ganſh youh wutchio. 1 *Cor:* 1.2. *Phil:* 1.5. *Act*
2.47. *Rom:* 9.4 1 *Cor:* 12.13.

What is the Church?

Q. *Chawgun mâuwewhékomuk?*

A Congregation of Saints joyn-

A. Màuwêwunk wutche paperíſſeiek waû-
we

ed together in the Bond of
wæioſſemuk nappe rame wôhpretewunk wutche
the covenant, to worſhip and
wetampaddawunk, routaſſen Iehovah quah
edefie one another in all his
kókkekòodamâuwetúmmen rame wame ewo
good ordinances
werréganak pakkadtawauwúnganak terre. *Pſal.*
(14. 23. 26.
89 5. *Pſ.* 50.5.16. *Ezek.*20.37. *Act.*2.42. 1 *Cor*

What is the Bond of the co-
Q, *Chawgun wôprétounk wutche wetampad-*
venant in which the Church is
dewunk rame youh Mauwéwhékonunk wâu-
ioyned together?
wejaſsemuk nappe?
It is the profeſſion of that Cove-
A. Wárremahittewunk wutche youh wètam-
nant which hath made with his
pàddewunk teou God keiztâunas wêeche ewo
ſunkòmbâueritch sketàmbâmh ne ewo bitch
faithfull people that he will bee
a God to them and to their ſeed.
omando Jehovah re nej k quah re nejek antſè-

jek .e2 *Cor:* 8:5 *&* 9:13 *Gen:* 17: 7

Vnto what doth lind his people
Q: *Re chawgun Jehovah wôpréant wüsketam-*
in this Covenant?
bàmh rame youh wétampaddawùnganak terre?
To give up themſelves and their
Anſw: Mâuganau hoggaſhouſh quah neiek
ſeed firſt to that they may
antſèiek, negonne re Jehovah ne hom neiek
become his people. (2Cor:8.5
ewo wòsketambâmanak, *Ioſh:*24 15,21,24,25
quah

and then to the Elders and brethren
quah nène tôukretàſſeiek re quah memattid-
of the Church, to ſet forward
dewôak wutche mâuwewhèkomunk negonſhid-
the worſhip of and their
dawn roútauaúwunk wutche God quah neiek
mutual edification. (Ẅ 10.28,29 to 24
kòkkokôudemâuetúmmechâwunk: *Nehe.*9.38

How do they give up themſelves and
Q. *Ten mauganau neiek hóggauwauwo quah*
their ſeed to
neiek antſeiek re Jehovah?
By receiving through faith
An. Spe àttummemìmmewunk ſpe wàrre--
and
mattàmmewunk Jebovah *John* 1.12. quah e-
his Covenant to themſelves and
wo watàmpàddewunk, re hoggaûauk quah
their ſeed, and ac-
neiek tànſeúnganak re *Gen:* 17.9,10. quah nè-
cordingly walking themſelves
nar wótterainaínauh hoggâuwo, *Iſay* 56.6,7
and trayniug up their children in the
quah koûdamâuòak omúkkràmuk màiawún-
wayes of his Covenant,
ganak terre wutche ewo wetámpàdewunk. *Gen:*
18.19.

How doth they give up themſelves and their
Q. *Ten mâuganau hóggauâuwo quah nejek*
children to the Elders and brethren
mukkraauk re tôukretaſſejek quah wémattiddewò-
of the Church?
ak wutche mâuwewhèkomunk?
Sy confeſſion of their
A. Spe ſúnkowauwunk wutche neiek mat-
ch

nes, and profeſſion
cherewúnganſh, *Mat*: 3.6. quah wâuwerrema-
of theire faith,
bíttewunk wutche youhiek wárremattamewunk
and of their ſubjecti-
2 *Cor*: 9. 13: quah wutche neiék nouſſerewahu-
on to the Goſpel of
wâwunk re mòrraniemokaûwunk wutche Ieſus
and ſo they and their children
Chriſt quah rìo neiek quah neiek mukkrâauk
are received into the fellowſhip
attúmmonummóauk rame re Chanchìawunk
of the Church, and the ſeales
wutche maûwewhèkomunk quah wôpreroúng-
thereof.
anſh youh wutchio.

What are the Seales of the
Qu: *Chawgunſh wôpretoünganſh wutche wè-*
Covenant now in the dayes of
tampàddewunk èo rame àkquinnagàtte wutche
the Goſpel? *of*
wèrraniemokàüwunk wutche Jeſus Chriſt?
Baptiſm. and the holy Supper
A. Kítcheſſumòunk quah peaiò nènepòm-
of (2.11. 1. to 11.25
pomukwutche Jeſus Chriſt *Ro*:14.11. *with Col*
What is done for you in Baptiſm?
Q. *Chawgun kekeiſtanſh kitcheſſumounganak*
terre?
In Baptiſm the waſhing
A. Rame Kitcheſſumòunk kitzſúmmodean
with water is a ſign and
wêeche nippe arta wâuwanúnquot quah wôh-
ſeal of my waſhing with
rètounk wutche nukkitzſommachaûwunk wee-
ch

the blood and Spirit of
che népuk quah rashâuwunk wutche Iesus Christ.
and thereby of
Rom. 6.2. *Act.* 22. 16. Quah youhspe wutche
my ingrafting into
ne ankwhótewunk [állequataû wunk] ramére Ie-
of the pardon and
sus Christ: wutche akquántemaûetounk quah
cleansing of my sinnes:
kitzsímmoden wutche nomátchereúnganshi. *Luk.*
of my rising up out of af-
3.3. wutche ne tompkéwunk wutche seway-
fliction. and also
támmoúnganshi. 1 *Pet.* 3. 20,21. Quah nànak
of my resurrection from
wutche ne rambe-ompkínnawunk wutche nàb-
the dead at the last day
bajek attâjauche késekutt. 1 *Cor.* 15.29.
What is done for you in the supper
Q. *Chaugun kekeîstaush rame nenepómpomuk*
of called
wutche Jesus Christ? asswèdam the Lords Supper.
In the holy Supper of
Aas. Rame peaío nenépómpomuk wutche Ie-
the receiving of bread
sus Christ tínnamounk wutche petúkqunneg
broken, and poured out
quoquàsqúenaman, quah wine sôkenúmmen,
is a
1 *Cor:* 10.16. *Mat:* 26.26,28 *Joh.* 6.55. muche
signe and seale of my
waúwenúnquat quah wôhprètounk wutche ne
receiving communion of the body
tínnamounk wâuwerrechânchine wutche bok
of broken
wutche Iesus Christ sukquúnnaman [quoquàs-

for mee. And
[illegible] 1 Cor: 12. 13. Quah
of [illegible] blood shed for
[illegible] pòke-shinnaman. wutche
mee; and thereby of my growth
ne [illegible] wutche ne anchégowunk ra-
n [illegible] the pardon and
me Iesus Christ wutche akquantemaûeten quah
healing of my sinnes;
kedjhittewuk wutche nomatchereúnganóas; wut-
of the fellowship of his holy
che wassiwerrechanchiawank wutche ewo peaío
spirit: of my strengthning
[illegible] wutche ne mílkechâuwunk [mílke-
and quickning in
raiûwunk quah anachégowunk wérrittepan-
grace: and of my
tàmmewúnganak terre. quah wutche ne nap-
sitting together with up
pewóappomawâuwunk wêeche Iesus Christ ske-
on his throne of
jé ewo ârwenúnquat ahapáppomuk wutche at-
glory at the last Judge-
tàrwejanúnquesówunk uttâjauche wassúmmo-
ment.
[illegible] wúnganak terre.

What is the resurrection from
Quest. Cauwgun rambe ompkewunk wutche
the dead, which was sealed up
nuppuùnganak, [illegible] wôhpretowâuwus [mìlke-
to you in Baptisme?
[illegible] kitchessumowunganak terre?
When shall come to his last
Ans. Iesus Christ péant nagum uttátauche
Judgement: all that
wássimiddewúnganak re, *Joh.* 5. 28, 29. Wame
war

are in the grave ſhall riſe againe. both
warrekaſſejek bitch rambe ompkèwunk, takque
the juſt and the unjuſt. (15.
ſonkkúmbaûjek quah mámattambaûjek. *Act.* 24.

What is the laſt Iudgment

Q. *Chawgun uttajauche waſſùmmowàwunk téou*
which is ſealed up to you in
milketàuwo [wohpretauwo] ke rakque rame ne-
the Supper of called
nepómpomuk wutche Jeſus Chriſt aſſwèdam Lords
Supper?

At the laſt day wee all ſhall
A. Uttàjauche kéſuk keaûwen wâme bitch
appeare before the Iudgement ſeat
mouskemen arquàbe waſſemiddemuk ahappópe-
of to give
muk, wutche Jeſus Chriſt 2 *Cor.* 5. 10. merân
an account of our works
okkêehtâſſowunk wutche neaûwun aírkaſſowun-
and to receive our re-
gananſh quah miſſinnaman neaûwun únquétaûe-
ward according to them.
ſounk yous nouſſe. [nenar râuato árriit wutche]
Mat. 12.36. 1 *Cor.* 4.5 *Eccl.* 12. 14.

What is the reward that ſhall then

Q. *Chawgun unquetauatóunk teou bitch nene*
be given?
wárriten?

The righteous ſhall goe into ever-
A. Sunkómbaûjek bitch aug micheme kejáu-
laſting life, and the wicked ſhall be
unganak re, quah mámattambaûjek bitch pokkit-
caſt into eternal fire with the Devil
naûauk rame re michéme rowtag wêeche Chêpi
and his Angells.
quah ewo Angellsag. *Mat.* 25.34.46.

FINIS.